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Thesis

THE HOLY SPIRIT IN SYNOPTIC TRADITION

Submitted by

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THE HOLY SPIRIT IN SYNOPTIC TRADITION.

I. INTRODUCTION.

The purpose of this paper is to study the teachings of the Synoptic Gospels in regard to the Holy Spirit. We shall distinguish between the ideas of the Synoptic writers and the teachings of Jesus; analyze both; and finally, (in this we are anticipating the results of the first part of the paper), we shall study the almost negligible amount of teaching of Jesus in regard to the Holy Spirit with the purpose of determining the reason for this absence.

Since the time when as a small boy I first repeated the Apostles' Creed, I have wondered what it should mean when we say that Jesus "was conceived of the Holy Spirit" and "I believe in the Holy Spirit". In this year of the nineteen-hundredth anniversary of Pentecost I have heard so many sermons and read so many articles in regard to the Holy Spirit, many of which have considered it an exotic gift from upon high, that I have become increasingly interested in making my own study of it. We hear much today about "finding the mind of Christ" and "going back to the sources". Therefore I have commenced my study of the Holy Spirit with the Synoptic Gospels. It is not my intention to belittle the approach to this subject through experience as developed by ministers and evangelists, but it is my purpose to admit only that found in the Synoptic Gospels or that absolutely necessary to their consideration.

Rees in his introduction states, "It is a frequent and well-founded complaint that the doctrine of the Holy Spirit has been strangely neglected by theologians."¹ Calkins states, "Perhaps the greatest need in Christian thinking at the present time is a fresh discovery and interpretation of the truth of the Holy Spirit alike in its theological implications, in the corporate life of the church, and in personal Christian experience."² Such statements can be easily duplicated in other books dealing with the Holy Spirit but in them I have been impressed by the lack of references to the Synoptic Gospels. Torrey in his book, "The Holy Spirit: Who He is and What He Does", only once in the entire volume³ refers to any passage in the Synoptic Gospels concerning the Holy Spirit. What Jesus thought about the Holy Spirit, even as recorded by John, is given slight attention. Dr. Calkins in his entire book upon the Holy Spirit only makes two references to the Synoptic Gospels.⁴ I have found no book upon the Holy Spirit in which the Synoptic teachings have been given the major place. Realizing the place given by modern scholarship to the teachings of these Gospels in regard to the life and teachings of Jesus we ask the question: Why this lack of prominence?

1. Rees, T.: The Holy Spirit in Thought and Experience, p.vii

2. Calkins, R.: The Holy Spirit; Mt. 3:14 and Lk. 11:13

3. Torrey, R. A.: The Holy Spirit: Who He is and What He Does, p.179

4. Calkins, Raymond: The Holy Spirit

Reason for Few References to Synoptics in Books on the Holy Spirit.

In Professor Smeaton's, "The Doctrine of the Holy Spirit", we read that the doctrine of the Spirit as taught by John, Jesus, and the Apostles was "in every respect the same" as in the Old Testament.¹ If we could accept this statement then we could consider the most complete statements the best and neglect all others. However modern scholars do not hold this position.

The real reason for the lack of prominence in modern writings of Synoptic teachings upon the Holy Spirit is that these Gospels do not give it an extended treatment and second that the treatment they do give does not lend itself to modern use. After reading the Gospel of John, Acts, the writings of Paul, and the Synoptic Gospels we find the discussion by Jesus of the Holy Spirit as revealed in the Synoptic Gospels to be conspicuous by its minor mention as compared with the mention in the other books.

I have studied the Synoptic Gospels carefully and have collected all references which either mention the Holy Spirit or may possibly refer to it.

In Connection with John, and His Family.

"And he shall be filled with the Holy Spirit, even from his mother's womb." Lk. 1:15b

"when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit; and she lifted up her voice with a loud cry, and said, Blessed art thou among women," Lk. 1:41,42a

"And his father Zacharias was filled with the Holy Spirit, and prophesied, saying," (This at the naming of John) Lk. 1:67

1. Smeaton, George: The Doctrine of the Holy Spirit, p.40

"he shall baptize you in the Holy Spirit and in fire."
(This statement by John is identical in Mt. 3:11b and Lk. 3:16b)

"he shall baptize you in the Holy Spirit." Mk. 1:8

In Connection with the Nativity Accounts of Jesus.

"And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." Lk. 1:35

"When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit." Mt. 1:18b

"an angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit." Mt. 1:20

"And behold there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said," Lk. 2:25-28a

In Connection with the Beginning of Jesus' Ministry.

"And Jesus when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove and coming upon him," Mt. 3:16

"And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:" Mk. 1:10

"and the Holy Spirit descended in bodily form, as a dove, upon him," Lk. 3:22a

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Mt. 4:1

"And straightway the Spirit driveth him forth into the wilderness." Mk. 1:12

"And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness," Lk. 4:1

"And Jesus returned in the power of the Spirit into Galilee." Lk. 4:14a

Short Teachings in Regard to the Holy Spirit.

"And he opened the book and found the place where it was written,

The Spirit of the Lord is upon me,
Because he annointed me to preach good tidings to
the poor." Lk. 4:18a

"And he healed them all and charged them that they should not make him known: that it might be fulfilled which was spoken through Isaiah the prophet, saying,

Behold my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my spirit upon him,
And he shall declare judgement to the Gentiles."
Mt. 12:15b-18 (This really not spoken by Jesus)

"And Jesus answered and said as he taught in the temple,
How say the scribes that the Christ is the son of David?
David himself said in the Holy Spirit," Mk. 12:35,36a
"How then doth David in the Spirit call him Lord, saying..."
Mt. 22:43

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? Lk. 11:13

(For convenience in comparison we have the following:

"If ye then being ^{more}evil know how to give good gifts unto your children, how much shall your Father who is in heaven give good things to them that ask him?" Mt. 7:11)

"In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and the understanding, and ~~didst~~ reveal them unto babes:" Lk. 10:21a

Relation of Holy Spirit to Miracles.

"And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you." Mt. 12:27,28

(For convenience in comparison we have: "And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God cast out demons then is the kingdom of God come upon you." Lk. 11:20)

Blasphemy Against the Holy Spirit.

"And whosoever shall speak a word against the Son of man it shall be forgiven him; but whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world, nor in that which is to come." Mt. 12:32

"but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:" Mk. 3:29

"And everyone who speaks a word against the Son of man it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven." Lk. 12:10

Teachings given as Jesus sent out the Disciples.

"But beware of men; for they will deliver you up to councils, and in their synagogues they will scourge you.. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak but the Spirit of your Father that speaketh in you." Mt. 10:17,19,20

"And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say." Lk. 12:11,12

"And when they lead you to judgement, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit." Mk. 13:11

Post-resurrection Teachings.

"Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:" Mt. 28:19

(With possible reference to the Holy Spirit but not specific mention)

"And behold I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." Lk. 24:49

We notice, that, omitting parallels the words, "Spirit", "Holy Spirit", or "the Spirit of God", are used in twenty references. Eleven of these come before Jesus begins his public ministry.¹ Only eight references are attributed to Jesus. Of these, one is a historical reference to David, one is descriptive of Christ upon the return of the seventy, and

1. These include the baptism, temptations and return to Galilee.

two of them are from the post-resurrection period. Since the remaining ones, with a single possible exception,¹ are questioned with just grounds by eminent scholars we see that as far as actual mention is concerned we are dealing mainly with the thoughts of the Synoptic writers or those of the church of the day as reflected in the sources used by these writers. However, as we shall notice more fully at a later point, we must not jump to the conclusion that few references to a subject indicate its minor importance.

1. This point is to be developed.

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II. Back-ground for the Synoptic Teachings on the Holy Spirit.

"An inquiry into the teachings of the New Testament into the being and function of the Holy Spirit must begin with a brief retrospect. The New Testament tacitly assumes acquaintance with the Old Testament doctrine of the Spirit and starts from it."¹ Old Testament ideas are presupposed and there is no trace of novelty or hint of change. The way the Holy Spirit is first mentioned shows the necessity of continuity in understanding the doctrine.² We must know what the Holy Spirit meant to the devout Jew of his day.

A. Development of the Old Testament Idea of the Holy Spirit.

"In both Testaments God is regarded as at work by his Spirit."³ "The doctrine of the Spirit is a prominent feature in the theology of the Old Testament.. the Spirit of Jahweh or Elohim meets us in each one of the three great sections of the Hebrew Bible."⁴ The Hebrew, Greek, and Latin words for "Spirit" originally had physiological and not psychological values, denoting human breath. Since breath is the symbol of animal life, "spirit" naturally came to its higher meaning. In Hebrew literature "the Spirit of God is the vital power which belongs to the Divine energy which is the origin of all created, life, and especially of human existence, and the faculties of human nature."⁵

1. Swete: The Holy Spirit in the New Testament, p.1

2. Thomas, H. H. G.: The Holy Spirit of God, p.50

3. Ibid. p.2

4. Swete: The Holy Spirit in the New Testament, p.1

5. Swete: The Holy Spirit in the New Testament, p.2

The Spirit of the Old Testament "is a Divine agent and energy rather than a distinct personality. He is not a gift separate from God but God himself in and with men; a Power rather than a Person."¹ The Holy Spirit of the Synoptic Gospels is identified with the Spirit of God of the Old Testament. The idea of "holiness" is not usually associated with the Spirit in the Old Testament as it is in the New Testament.² To be "holy" and to belong to God were one and the same thing in the Old Testament. "Jerusalem, the temple, with its furniture and ritual, were holy because they were the place and means of God's worship. Especially were his name and his spirit holy, just because they were the ~~name~~ and the Spirit of God, and of all things the most intimately associated with Him. But the title 'holy' suffered the paradoxical fate of many other religious terms and titles; from being exalted and exclusive it became conventional, formal, and almost meaningless. It may be doubted therefore whether the term 'Holy Spirit' generally signified anything more than the spirit of God, named in accordance with the conventional religious speech of the period. It only occurs three times in the Old Testament (Ps. 51:11, Is. 63:10,11) and in each case it seems to denote the presence of God. It appears about a dozen times in post-canonical literature, and in three places it may have some ethical force (Jub. 2:1,3; Fragm. 7:12), but in other cases it is just a name for

1. Thomas: The Holy Spirit of God, p.14

2. Ibid.

the Spirit of God."¹ However, as Dr. Leslie has pointed out, "while these passages only use the phrase they do not exhaust the idea. The Old Testament is full of the 'Spirit of Jahweh'."²

B. Functions of the Spirit of God.

In the Old Testament the Spirit is the source of bodily strength and courage but more particularly of prophecy. The prophet was a man of the Spirit, he was filled with the Spirit, and was dominated by the power of the Spirit. The Old Testament does not give him the exclusive claim to it for the nation was under the guidance of it from the time of the Exodus; and many individuals were conscious of its activity but the gift of prophecy was the main manifestation of the Spirit. The endowment of the Spirit in the Old Testament was sporadic,³ and it has often been remarked that one of the characteristics of post-exilic Judaism was its poverty of experience of the Spirit and of doctrine about it. "The Talmud bewails the absence of five of Israel's treasures from the second temple: the heavenly fire, the ark of the covenant, urim and thummin, the holy oil, and the Holy Spirit."⁴ Although at the beginning of the Christian era the Jews believed that for several centuries there had been no prophets, they expected a revival of

1. Rees: The Holy Spirit in Thought and Exp., p.24

2. Method. Review; May 1924, p 343

3. Stroeter: The Spirit, Chap. by Scott, p.118

4. Rees: The H. S. in Thought and Exp., p.20

prophecy and the presence and activity of the Spirit.¹

The prophets had furthered this belief that in some future time there would be a great outpouring of the Spirit upon all people in Israel and that the desire of Moses that all people should be prophets would be realized. "This great outpouring of the Spirit would find its culminating point in the Messianic King on whom the Spirit of Jahweh was to rest permanently as the spirit of wisdom and understanding, counsel and might, knowledge and holy fear; the ideal prophet who would be anointed by the Spirit to preach a gospel of liberation and healing, comfort and joy."² "The outstanding fact of the matter is, that in the whole literature of Palestinian Judaism, the witness to the Spirit is much clearer for the past and for the future than for the present. For the most part it was either a memory of the past or a hope for the future."³

Woods in speaking of the Palestinian-Jewish conception of the Spirit at the time of the birth of Jesus summarizes by saying that the chief points are: Its withdrawal of activity from physical nature; the limitation of its operation to the range of human activities, "the use of it to explain the ancient national history and literature, the denial of its activity in contemporary life, and the expectation that it would once more operate in the future Messianic Kingdom. All of these assumptions lie in the

1. Gore: The Holy Spirit and the Church, p.8

2. Swete: The Holy Spirit in the N. T., p.3-4

3. Rees: The Holy Spirit in Thought and Exp., p.28

The first part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation $f(x) = \sum_{n=0}^{\infty} a_n x^n$, where $a_n = \frac{1}{n!}$. It is shown that $f(x)$ is an entire function and that $f(x) = e^x$. The second part of the paper is devoted to the study of the properties of the function $g(x)$ defined by the equation $g(x) = \sum_{n=0}^{\infty} b_n x^n$, where $b_n = \frac{1}{n!}$. It is shown that $g(x)$ is an entire function and that $g(x) = e^x$. The third part of the paper is devoted to the study of the properties of the function $h(x)$ defined by the equation $h(x) = \sum_{n=0}^{\infty} c_n x^n$, where $c_n = \frac{1}{n!}$. It is shown that $h(x)$ is an entire function and that $h(x) = e^x$.

The fourth part of the paper is devoted to the study of the properties of the function $k(x)$ defined by the equation $k(x) = \sum_{n=0}^{\infty} d_n x^n$, where $d_n = \frac{1}{n!}$. It is shown that $k(x)$ is an entire function and that $k(x) = e^x$. The fifth part of the paper is devoted to the study of the properties of the function $l(x)$ defined by the equation $l(x) = \sum_{n=0}^{\infty} e_n x^n$, where $e_n = \frac{1}{n!}$. It is shown that $l(x)$ is an entire function and that $l(x) = e^x$. The sixth part of the paper is devoted to the study of the properties of the function $m(x)$ defined by the equation $m(x) = \sum_{n=0}^{\infty} f_n x^n$, where $f_n = \frac{1}{n!}$. It is shown that $m(x)$ is an entire function and that $m(x) = e^x$. The seventh part of the paper is devoted to the study of the properties of the function $n(x)$ defined by the equation $n(x) = \sum_{n=0}^{\infty} g_n x^n$, where $g_n = \frac{1}{n!}$. It is shown that $n(x)$ is an entire function and that $n(x) = e^x$. The eighth part of the paper is devoted to the study of the properties of the function $o(x)$ defined by the equation $o(x) = \sum_{n=0}^{\infty} h_n x^n$, where $h_n = \frac{1}{n!}$. It is shown that $o(x)$ is an entire function and that $o(x) = e^x$. The ninth part of the paper is devoted to the study of the properties of the function $p(x)$ defined by the equation $p(x) = \sum_{n=0}^{\infty} i_n x^n$, where $i_n = \frac{1}{n!}$. It is shown that $p(x)$ is an entire function and that $p(x) = e^x$. The tenth part of the paper is devoted to the study of the properties of the function $q(x)$ defined by the equation $q(x) = \sum_{n=0}^{\infty} j_n x^n$, where $j_n = \frac{1}{n!}$. It is shown that $q(x)$ is an entire function and that $q(x) = e^x$.

background of the earliest New Testament thought on the subject."¹ Its application as a means of explaining history and literature was very prominent, and "The idea of the Spirit as part of the Messianic program is the main tap-root from which springs the entire growth of the peculiar New Testament doctrine of the Spirit."²

In passing to a study of the Synoptic Gospels themselves let us keep in mind that up to the time of Jesus that whatever else may have been taught about the Holy Spirit its special activity was (1) in connection with prophecy and (2) it was clearly conceived to be a blessing of the Messianic Age.

1. Wood: The Spirit of God in Biblical Literature, p.119

2. Ibid., p.119

The first of these is the fact that the
the second is the fact that the
the third is the fact that the
the fourth is the fact that the
the fifth is the fact that the
the sixth is the fact that the
the seventh is the fact that the
the eighth is the fact that the
the ninth is the fact that the
the tenth is the fact that the

III. The Teachings of the Synoptic Writers in Regard to the Holy Spirit.

The Synoptic doctrine of the Spirit begins where the Old Testament breaks off. The Holy Spirit of the Synoptic Gospels is still "God exerting power",¹ the inspirer of prophets, the guide of Israel, and of the individual. "The opening pages of the Gospels indicate a special Divine movement at the time of our Lord's birth."² We find ourselves at once in an atmosphere swept by spiritual currents. The references to the Holy Spirit in connection with persons associated with the period of the birth of Jesus are full and definite. The revival of prophetic gifts commenced with the family of a priest. All this is in accord with the Old Testament ideas, thus attesting the accurate way in which the writers of the gospels must have followed their sources, for the gospels were written after Pentecost when the Holy Spirit was thought of differently.³

A. In Connection with John.

"The birth of the Baptist was accompanied by manifestations of the Spirit unparalleled in the life of the Jewish people since the days of the Maccabees."⁴ The angel announces to Zacharias that his wife, Elizabeth, is to bear a son who is to be named John and that "he shall be filled with the Holy Spirit, even from his mother's womb."⁵ The life of John is to call the people back to God

1. Swete: The Holy Spirit in the N. T., p.7

2. Thomas: op. cit., p.50

3. Ibid., p.50

4. Swete: op. cit., p.12

5. Luke 1:15b

as did the prophets of old and to do this he should certainly be inspired as they were inspired. After the birth of John his parents shared in the gift of the Spirit which was to be his lifelong endowment. When Elizabeth was visited by her kinswoman, Mary, "Elizabeth was filled with the Holy Spirit"¹ recognizing her as the mother of the Messiah. At the presentation of his son, "Zacharias was filled with the Holy Spirit and prophesied."² His words were the same as those any pious Israelite, versed in the Psalms and the prophets, might have spoken. Luke says of John, "the hand of the Lord was with him."³

Swete states that this phrase follows Old Testament lines and recalls scenes in the lives of Elijah and Elisha whose feats of physical and spiritual force were attributed to the 'hand of Jahweh upon them'. The prophetic inspiration of Ezekiel is repeatedly attributed to the same cause. "The conception comes very near to the Old Testament view of the Spirit as the operative power of God and in this sense the words were probably used by St. Luke."⁴

John "grew and waxed strong in spirit."⁵ Swete continues: "The progressive strengthening of the spiritual side of life in man implies the action of the Spirit of God; it is not normal or automatic, like growth to physical maturity."⁶ Here it seems to me that Swete has made a mistake, for

1. Lk. 1:41b

2. Lk. 1:67

3. Lk. 1:66b

4. Swete: op. cit., p.15

5. Lk. 1:80

6. Swete: op. cit., p.16

as I will attempt to point out at a later point in this paper, Jesus tried to teach us that life with the Father should develop our spiritual life as normally as our physical life develops. We can infer that Luke desires to leave the impression that Jesus grew up under the influence of the Spirit but Luke nowhere states it and John made no claim to the possession of the Spirit. He announced the coming of Jesus saying, "He shall baptize you in the Holy Spirit and in fire."¹ As part of his work he called people to repent of their sins but he did not claim to forgive their sins. The conception of the Spirit which we have in these records of the early life of John are essentially like those of the Old Testament. The Holy Spirit which filled him was not that of the Christian church but that which gave "the saints of the Old Testament the strength and wisdom which was theirs."²

Birth of Jesus.

As in the account of the birth of John, so in the account of the birth of Jesus there is a great outburst of prophecy but in addition to that we have greater activity of the Spirit. Jesus is not only to be full of the Holy Spirit but he is to be conceived by the Holy Spirit. The angel announced to Mary: "The Holy Spirit shall come upon thee, the power of the Most High shall over-shadow thee: wherefore the holy thing which is begotten shall be called the son of God."³ The angel announced to

1. Mt. and Lk. give this but Mk. omits the "and in fire".

2. Swete: op. cit., p.21

3. Lk. 1:35

Joseph: "fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."¹ Swete contends that the records of Matthew and Luke, approaching the subject from different points of view, are absolutely at one in ascribing the conception to the divine action of the Holy Spirit. "Twice in Matthew (1:18,20) we are told that Mary conceived ἐκ πνεύματος ἁγίου, of, from the Holy Spirit. The prepositional clause represents, even more clearly than the words of St. Luke, that the Spirit was the source of the vitalizing energy which gave life to the embryo in Mary's womb."² Yes, but Swete does not mention it, so indirect is the reference in Luke that the statement can be interpreted without attributing the conception to the Holy Spirit. The Holy Spirit could come upon her and yet conception be due to normal powers.

The activity extended to a devout man, Simeon, who was "looking for the consolation of Israel and the Holy Spirit was upon him" so that "when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,"³ he recognized the child as the Messiah. One Anna, spoke of the Christ child, "to all them that were looking for the redemption of Jerusalem."⁴

Whether the accounts we have of the conception are credible or not "the narratives are in any case a true part of the first and third gospels as we have them and they form an important feature in the history of the Holy Spirit

1. Mt. 1:20b

2. Swete: op. cit., p.31

3. Lk. 2:25,27

as it is given in the New Testament."¹ "Both the Sonship and the Sinlessness of Christ are referred definitely to the Holy Spirit."² Thomas says that Denney and Swete agree that it is not pre-existence but conception by the Holy Spirit which accounts for the Divinity of Jesus.³ Although this statement is widely accepted it ~~cannot~~ be proved. About all that can be demonstrated is that in the mention of the birth of Jesus the Holy Spirit has an important place. The gospel story is different and higher than the pagan myths concerning the births of the demi-gods for it is not suggested that Jesus was born of dual parentage, human and divine, but that "he was a new creation in whom the power of the Spirit was directly operative, as it had been in the first man."⁴

The Baptism.

In the Synoptic Gospels "Jesus is the Messiah, and because he is the Messiah the promised spirit accompanies and supports him. Its presence with him does not need to be continually asserted, for the Messiah by the very nature of his office acts always in the power of the Spirit."⁵ Yet we find specific mention of the Holy Spirit in connection with certain parts of his life. It is emphasized at his baptism by divine recognition and by the reception of new powers and a new consciousness of God's purpose; Jesus leaves the place of his baptism "full of the Holy Spirit" and is "led by the Spirit" to the wilderness for the period of

1. Swete: op. cit., p.32

2. Thomas: op. cit., p.52

3. Ibid.

4. Scott, E. F.: The Spirit in the New Testament, p.68

5. Ibid, p.71

testing. "In the power of the Spirit" he returns to Galilee and applies to himself the prophecy, "the Spirit of the Lord is upon me!" "In the Spirit of God" he is said to have cast out devils and "so evident ought it to be to all men that there is in Him a victorious action of God over the Spirits of evil that to ascribe his power to Satan is to 'blaspheme against the Holy Spirit'".¹ His own inner life was so lived that he "rejoiced in the Spirit."²

For Mark the story of Jesus commences with the baptism. Jesus "straightway coming up out of the water, saw the heavens rent asunder, and the Spirit as a dove descending upon him."³ Thus it is that at this time Mark tells us that he received the Holy Spirit. As has been pointed out, Both Matthew and Mark bring in the influence of the Spirit even before his birth and according to Dr. Leslie the earliest years of Jesus are not destitute of the Spirit.⁴ Luke is the one who most frequently refers to the Spirit and usually as the "holy Spirit". He "thinks of the Spirit as presiding over the whole destiny of the new religion, from before the birth of Jesus until the mission has established itself at the heart of the empire."⁵ Matthew and Luke both retain the Markan descent of the dove at Baptism. To the Ebionite Christians Jesus received the Messianic consciousness at this time, to certain Gnostics the descent of the Spirit was the descent of Christ upon Jesus. "The Catholic

1. Gore: op. cit., p.10

2. Luke 10:21

3. Mark 1:10

4. Leslie: Meth. R., May 1924, p.26

5. Scott, E. F.: op. cit., p.64

church on the other hand held that from the moment of his conception Jesus was the Son of God, who, as man, was in all things guided and controlled by the Spirit of God. But, if so, what room was there for a fresh consecration, a new flooding of his life with the Holy Spirit?"¹ E. F. Scott aptly points out that in retaining the Markan descent of the Spirit Matthew and Luke consider it an attestation. He was always the Messiah but now acknowledged by God.² This is not the place to consider what actually happened at the Jordan. A distinction must be made between Jesus' experience at this time and the construction placed upon it later and it is with the attitude of the Synoptic writers that we are now concerned. The attitude seems to be that "The Spirit in all of its fullness had come upon him at baptism, and throughout his subsequent career he exercised its power."³

The Temptation Period.

After the baptism Mark states, "And straightway the Spirit driveth him forth into the wilderness."⁴ At the Baptism Jesus came to the consciousness that he was a specially commissioned Kingdom builder, or Messiah, but he was not sure what the experience was to mean to him. He went into the wilderness to discover himself and the three evangelists attribute this movement to the Holy Spirit. After the temptations Mark does not, in any of the remainder of the

1. Swete: op. cit., p.45

2. Scott, E. F.: op. cit., p.68

3. Ibid., p.67

4. Mk. 1:12

gospel, explicitly return to the idea of control by the Spirit, and in view of its mention at the Baptism it may seem strange. "But his silence does not prove that Mark departs from the theory with which he sets out, or that he has deferred, in his story of the baptism, to a primitive conception which has no significance to himself. He feels, rather, that henceforth it is unnecessary to insist upon a fact which may be taken for granted."¹ In the prophets the Spirit's coming had to be noted on each occasion for it was intermittent but the Holy Spirit was with the Messiah at all times.

Return to Galilee.

After the temptations Luke says that "Jesus returned in the power of the Spirit into Galilee."² Swete³ suggests that Luke means for his readers to understand that this power of the Spirit is to be with him throughout the whole period of his ministry. However this is only an inference for Luke does not say this.

Although Klausner,⁴ Bowie,⁵ Barton,⁶ and others agree that the event occurred later in his ministry, Luke at this point inserts the account of Jesus returning to Nazareth to the Synagogue and reading from the Scriptures; "The Spirit of the Lord is upon me, Because he anointed me

1. Scott, E. F.: op. cit., p.67

2. Luke 4:14a

3. Swete: op. cit., p.56

4. Klausner, Joseph: Jesus of Nazareth, p.281-2

5. Bowie, W. R.: The Master, p.159

6. Barton, G. A.; Jesus of Nazareth, p.274-5

to preach good tidings to the poor.." ¹ Bosworth states, ²
 "Luke placed this proclamation at the beginning of his
 account of Jesus' public career, although he recognized
 that it had been preceded by work in Capernaum (Lk.4:23),
 because it seemed to him a beautiful description of the
 whole career of Jesus."

Three Examples of Jesus' Possession of the Spirit.

1. Mt. 12:18b

After the temptations Matthew makes one reference to
 the Spirit outside of those in connection with the reputed
 teachings of Jesus. After healing "many" people Jesus
 "charged them that they should not make it known: that
 it might be fulfilled which was spoken through Isaiah the
 prophet, saying.. I will put my Spirit upon him." ³ We
 can attach no importance to this so-called prophecy as
 a prediction for it had reference to Cyrus, who was to
 conquer without warlike threatenings, ⁴ but it is another
 example showing that the author considered Jesus to be
 in possession of the Spirit.

2. Return of the Seventy.

Jesus sent out the seventy two by two. When in his
 imagination he "followed these thirty-five pairs of
 venturesome men, saw them exorcising demons, curing the
 sick, and telling their marketplace audiences how to

1. Lk. 4:18

2. Bosworth, E. I.: The Life and Teachings of Jesus, p.140

3. Mt. 12:15,16,17,18b

4. Plummer; Commentary on St. Mt., p.175

prepare for the breaking in of the New Age, he had a vision of the overthrow of Satan's empire.. It filled his soul with exultation that these common men, whom the rabbis regarded as mere 'babes' could be used by God to do this great thing which the learned rabbis in their pride could not accomplish."¹ As they "returned with joy, saying, Lord, even the demons are subject to us in thy name,.. in that same hour he rejoiced in the Holy Spirit"² and offered a prayer of thanksgiving to the Father. According to Scott,³ Luke seems to forget that he is building on the theory that Jesus was always in possession of the Spirit and says, "he rejoiced in the Spirit". We can probably understand this in the light of later analogies. Jesus is about to give utterance to very lofty sayings and Luke recognizes it as similar to those éstatic outbursts with which he is familiar in the church of his own day. Jesus was suddenly mastered by the Spirit. Swete however expresses the opinion that on this "unique occasion, the place of the Holy Spirit in the daily life of the Lord is recognized by St. Luke"⁴; and is mentioned much as we would mention meeting a friend upon Broadway when we do not mention seeing him each day in class, mainly because of the uniqueness of the situation. Whatever the reason for the mention of it, we have here the clearest association

1. Bosworth: op. cit., p.147

2. Lk. 10:17, 21

3. Scott, E. F.: op. cit., p.69

4. Swete: op. cit., p.60

in the Synoptics of the Holy Spirit with the inner personal life of Jesus. It clearly points to the presence of the power in his ministry of the Spirit which had been associated with him in the earliest parts of the gospel.¹

3. Casting out of Demons.

"The expulsion of evil Spirits from those possessed is regarded in the gospels as the chief manifestation of the possession by Jesus of the Holy Spirit. But all of his miracles are to be understood in this connection."²

As a second statement of Jesus casting out demons because of his possession of the Holy Spirit we have the following from Hoyle in the Encyclopaedia of Religion and Ethics:

"The manifestation of the Spirit's power in the expulsion of demons is the proof of the presence of the Kingdom."³

Here is a man who is willing to base all of Jesus' ministry upon the casting out of demons by the Holy Spirit. It is an example of the peculiar extremes to which scholars can go. We have only this one recorded instance of Jesus or the Synoptic writers referring to such a source of power for this work. Matthew says, "But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you."⁴ In Luke the words "finger of God" are substituted for the words "Spirit of God". Swete accepts the statement "Finger of God" as a genuine teaching in

1. Thomas: op. cit., p.55

2. Denney: In Hastings, A Dictionary of Christ and the Gospels, vol. 1, p.733

3. Vol. xi., p.792

4. Mt. 12:28 and Lk. 11:20

regard to the Holy Spirit. Jesus was here "using a metaphor which the Pentateuch and the Psalms apply to the Divine Spirit, and which the writer of the first gospel actually interprets in this way."¹ "The context in all three gospels implies the claim that Christ worked through the Holy Spirit. Other-wise there would be no reason for accusing Jews of blasphemy against the Holy Spirit when they attribute Christ's miracles to Beelzebub."²

Some may see the idea in the Synoptic Gospels that Jesus gave the gift of the Spirit to his disciples and followers. "It is not likely, however, that when we read of power having gone forth from Him (which in Mk. 5:30 and Lk. 6:19 may be only the evangelist's reading of the facts but in Lk. 8:46 is distinctly ascribed to Jesus Himself), any reference to the Spirit is intended." The giving of authority to the twelve was not to be considered as the giving of the Holy Spirit. The idea that, "it was the risen Saviour by whom the Spirit was given to the Apostles so dominated the Evangelists, that none of them refers to the Spirit in connexion with this mission of the twelve during Jesus' lifetime."³

Summary of the Teachings of the Synoptic Writers to this Point.

We have seen that the Synoptic Gospels picture for us a revival of activity of the Holy Spirit at the period of the births of John and Jesus. This was manifested in the

1. Swete: op. cit., p.58-9

2. Rees: op. cit., p.33-4

3. Denney: op. cit., 733

the conception of Jesus and in the 'prophecies' which were uttered during the period to or by; Zacharias, Elizabeth, Mary, Joseph, Simeon, and Anna. John preached in the power of the Spirit announcing the coming of the one who would baptize with the Holy Spirit. At his baptism Jesus received an outpouring of the Holy Spirit, he was driven into the wilderness to the temptations by the Spirit, and returned to Galilee in the power of the Spirit. In the synagogue at Nazareth Jesus read the passage which announced that the Spirit of the Lord was upon him. Upon the return of the seventy Jesus rejoiced in the Spirit and cast out demons in the power of the Spirit. This in a brief review summarizes the teachings of the Synoptics in regard to the Holy Spirit in connection with the lives of John and Jesus. At another point we will deal with the Holy Spirit in the teachings of Jesus as recorded by the Synoptic Gospels.

Relation of Christological Speculation to the Above Teachings.

How can we account for this Synoptic tradition in regard to the Holy Spirit? Until the advent of modern criticism this question would have been easily answered by stating that the writers of the gospels had this truth revealed to them but today we have no such simple and magical interpretation to fall back upon. We find many authors making statements similar to this one by Hoyle: "Undoubtedly Christological speculation has motivated the

narrative, but it is observable that the ideas are not shaped by Pauline speculations of the 'Second Adam' but reflect the beliefs of the Jewish-Christian circle in which they were handed down."¹ According to earliest Christian teaching Jesus was raised to Messianic dignity after his resurrection, but soon they felt that he had held that position during his life and then the baptism was fixed as the time of his consecration. For Mark the gospel story starts at this time. "But when it was once recognized that he entered on his office while he still lived on earth, the date was inevitably pushed further back. From the outset he must have borne the highest character and the Spirit which constituted him the Messiah must have been active in his birth."² The early church believed that the Spirit had been promised by Jesus, and if Jesus sent it he must have possessed it.³ Thus, according to Scott, we have in the gospel account a blending of the idea of the Spirit as the Messianic endowment with the later idea of the power of the Spirit.

The Holy Spirit spoken of in Matthew⁴ is the divine virtue, the life giving breath, the creative force which is the attribute of the omnipotent God. "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." Lobstein says, "The

1. E. R. E. vol. xi., p.792

2. Scott, E. F.: op. cit., p.68

3. Ibid., P.63

3. Mt. 1:20 and Lk. 1:35

logical connection of the sentence would be broken if the Divine Sonship of Jesus, did not rest, according to the angels declaration, upon the marvelous conception of the holy child in the virgin's womb."¹ The poetic traditions surrounding the cradles of Samson, Isaac, and Samuel reflect the popular faith that the appearance of great leaders was the manifestation of divine purpose, and as Dr. Knudson has often said in class, it is the tendency for man to postulate at the beginning what is felt to be true at the end. "If the faith of Israel invested the ancestors and heroes of the nation with a privilege which at the outset set a divine seal upon them, is it surprising that the Christian consciousness, absolutely convinced of the divine nature and inspiration of the work of Christ, should have attempted to explain the birth and nature of the Messiah by a greater miracle than any which had presided over the origin of the most famous prophets? Being greater than those who received the Holy Spirit from their earliest infancy, He was conceived by the Holy Spirit; his life proceeds directly from the life of God Himself."² The gospel narrative of a supernatural birth is an explanatory formula, an attempt to solve the Christological problem.³ The continued references in connection with various parts of his life logically accompany it.

1. Lobstein, Paul: The Virgin Birth of Christ, p.67

2. Ibid., p.71

3. Ibid., p.72

1. The first part of the paper is devoted to a general
discussion of the problem. It is shown that the
problem is of great importance in the theory of
differential equations. The problem is to find the
general solution of the differential equation
 $y'' + p(x)y' + q(x)y = r(x)$ where $p(x)$, $q(x)$ and $r(x)$ are
arbitrary functions of x . The general solution of this
equation is given by the formula
 $y = y_1 + y_2 + y_3$ where y_1 , y_2 and y_3 are
particular solutions of the homogeneous equation
 $y'' + p(x)y' + q(x)y = 0$ and y_3 is a particular
solution of the inhomogeneous equation.
The particular solutions y_1 , y_2 and y_3 are found
by the method of variation of parameters. The
method consists in assuming that the particular
solution has the form
 $y = u_1 y_1 + u_2 y_2 + u_3 y_3$ where u_1 , u_2 and u_3 are
functions of x to be determined. Substituting this
form into the differential equation and equating the
coefficients of y_1 , y_2 and y_3 to zero, we obtain
a system of three linear equations for u_1 , u_2 and u_3 .
This system can be solved by the method of
determinants. The solutions u_1 , u_2 and u_3 are
then substituted into the assumed form of the
particular solution to obtain y_1 , y_2 and y_3 .
The general solution of the differential equation is
then given by the formula
 $y = y_1 + y_2 + y_3$ where y_1 , y_2 and y_3 are
particular solutions of the homogeneous equation
and y_3 is a particular solution of the inhomogeneous
equation. The method of variation of parameters is
a very general method and can be applied to any
linear differential equation of the second order.

IV. The Teachings of Jesus in Regard to the Holy Spirit.

We shall now turn our attention to a much more vital problem: What can we learn from the Synoptic Gospels as to the teachings of Jesus himself in regard to the Holy Spirit? According to Wood, "It is necessary to distinguish in the Synoptic Gospels between the teachings of Jesus and the conceptions of the writers of the gospels or the sources which they used. Even in subjects regarding which the teaching of Jesus was entirely, or even largely, original this problem of distinction is not easy."¹ In a similar vein Scott says that in the Synoptics "there is a frequent discrepancy between the narrative itself and the manner in which it is presented, and this is nowhere more striking than in the references to the Spirit. The attitude of Jesus as we gather it from his recorded words is manifestly different from that of the evangelists; and we have first to ask ourselves how far they are themselves responsible for the place which the Spirit seems to occupy."²

"At the time when the gospels were written a central place was accorded to the Spirit in the life and thought and worship of the church. The evangelists look back on Jesus through the medium of later doctrine and think of him as ordained by the Spirit and filled with power. It is therefore remarkable that in their record

1. Wood: The Spirit of God, p.124

2. Scott, E. F.: op. cit., p.62

of his actual teaching, as it had come to them in early documents, they reported only a few sayings and these of a doubtful character, in which he makes reference to the Spirit. Incidentally this is a striking proof of the fidelity of our gospels to genuine tradition."¹

Omitting parallels, the words of Jesus recorded in the Synoptics give seven uses of the term "the Spirit" (*τὸ πνεῦμα*), in the sense of the Spirit of God or the Holy Spirit.² There is only one so-called indirect reference which we shall consider worthy of note.

"David said in the Holy Spirit."--Mk. 12:36

The first one of these statements which we shall consider requires only to be noted. Jesus in introducing Psalm 110 used the expression, "David himself said in the Holy Spirit".³ "It does not cast any light on Jesus' experience of the Spirit..this merely represents the Jewish belief in the Divine inspiration of Scripture, a belief which is most distinctly preserved in the epistle to the Hebrews"⁴ and a belief to which we have already made definite references in this paper. It is true that Jesus employs the words in a pregnant sense, "suggesting that since these words were inspired by the Spirit they meant more than David himself could fully understand. But the passage has no bearing on Jesus' own thought of

1. Ibid., p.72

2. See p. 5-7 of this paper.

3. Mk. 12:36 and Mt. 22:43

4. Denney: op. cit., p.733

the Spirit."¹

"Holy Spirit to Them that Ask Him."--Lk. 11:13

Our attention is next called to the two passages where mention is not made of the Spirit in the parallels: Luke 11:13 and Matthew 7:11. In Luke 11:13 we read, "how much more shall your heavenly Father give the Holy Spirit to them that ask him", but in the ~~but~~ parallel passage (Mt. 7:11) we find that the Father gives "good things to them that ask him!" Montefiore leaves room for the belief that "holy spirit" may have been the original for he states that "good things" may be a change, "a fine and notable change in that case, depending upon a fine idea. Some think that the use of the 'Holy Spirit' in verse 13 confirms its use in the second petition of the Prayer."² Scott continues "It is well known that in the Lord's Prayer, which comes immediately before, the version of Marcion altered the petition 'Hallowed be thy name' to 'send the Holy Spirit upon us', and that the words in question seem like an echo of that reading."³ Thus we see that one of the few arguments of the few who contend for "Holy Spirit" in the Lord's Prayer depends upon its use here in verse 13.⁴ However we find that the majority consider "good things" to be the most original reading. Wood points out that this is "a promise of the Holy Spirit

1. Scott, E. F.: op. cit., p.72

2. The Synoptic Gospels, Vol.II., p.473

3. Scott, E. F.: op. cit., p.74

4. Denney in Dict. of Christ and the Gospels vol.I, p.735 states that there is no Authority for H.S. in Lk. 11:2.

For its introd. into the Prayer see Plummer's St. Luke p.295

THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. It begins with the first people who lived on this land, and continues through the years of exploration, settlement, and the struggle for independence. The story is one of a people who have built a great nation from a small group of pioneers. The history of the United States is a story of the triumph of the human spirit over adversity. It is a story of the power of the American dream, and the strength of the American people. The history of the United States is a story of the values that have shaped our nation, and the principles that have guided us through the most difficult of times. It is a story of the courage and sacrifice of our forefathers, and the hope and faith of our present and future generations. The history of the United States is a story of the land we call home, and the people who call it theirs. It is a story of the love and loyalty that bind us together, and the dreams and aspirations that drive us forward. The history of the United States is a story of the best of us, and the best of our country. It is a story of the power of the American dream, and the strength of the American people. The history of the United States is a story of the values that have shaped our nation, and the principles that have guided us through the most difficult of times. It is a story of the courage and sacrifice of our forefathers, and the hope and faith of our present and future generations. The history of the United States is a story of the land we call home, and the people who call it theirs. It is a story of the love and loyalty that bind us together, and the dreams and aspirations that drive us forward. The history of the United States is a story of the best of us, and the best of our country.

to the disciples; yet not to the disciples in any time of great future need or for the advance of the Messianic Kingdom, but at any time and for the behalf of the personal relation between the believer and God--a use not made of the conception of the Spirit elsewhere in the teachings of Christ and hardly in the literature representing the primitive Christian idea of the Spirit. Besides, the gift of the Spirit in response to the prayers of the disciples is more akin to later Christian ideas than to the teachings of Christ. In that teaching the expression has no parallel."¹ Wood,² Scott,³ M'Neile,⁴ and Denney⁵ agree with Harnack in his statement that here we have an alteration "effected by St. Luke's substitution of *πνεῦμα ἁγίου* for *ἐξουσία* , his preference for this conception is well known."⁶

"If I by the Spirit of God Cast out Demons." Lk. 11:20

The second passage in which the parallel passage does not sustain the use of the Spirit is Mt. 12:28 where Jesus is recorded as having said, "if I by the Spirit of God cast out demons", while Luke 11:20 has, "the finger of God" for "the Spirit of God". (We noted this change when discussing the ideas of the writers but we are now trying to find Jesus' teaching.) There are no other places where Jesus attributes the miraculous element in his ministry to the Spirit but its influence as

1. Wood: op. cit., p.127

2. Ibid., p.127

3. Scott, E. F.: op. cit., p.74

4. M'Neile, A. H.: The Gospel According to St. Matthew, p.92

5. Denney: op. cit., p.735

6. Harnack, Adolf: The Sayings of Jesus (II), p.10

a guiding element is expressed in the quotation from Isa.

61:1. It is possible therefore that this expression came from Jesus and therefore it is a question of probabilities, rather than absolute proof. On the principle that the more difficult reading is probably original Luke's phrase, "the finger of God" would be preferred.

Wood finds that "it is also true that it is easier to suppose the change of this more unusual phrase to the very common Christian term 'the Spirit' than to suppose the opposite change, particularly in Luke who uses 'the Spirit' with such frequency. Especially is this change probable in a passage which a moment later implies the Spirit's power in healing demoniacs. At the same time there is a liking for Old Testament phraseology shown by the Lucan editor and the phrase has its prototype in Exod. 8:19."¹ Holtzmann notes this Lucan fondness for terms such as the arm and the hand of God (Lk. 1:51,66,71,74),² but Luke is still more fond of the expression "the Spirit", there being at least 70 references to it in the book of Acts.³ It has been suggested that "the finger of God" is "one of the vivid, unusual phrases in which Jesus delighted, and which the evangelists are prone to weaken by paraphrase..It may indeed be argued that "the finger of God" denotes a heavenly

1. Wood, I. F.: op. cit., p.126

2. Wood, I. F.: op. cit., at bottom of page 126

3. Thomas, G. H. H.: op. cit., p.39

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power, directly interposing, and is therefore equivalent to the Spirit. But this very fact that Jesus contemplates the idea makes it more significant that he avoids the word." The balance of thought seems to be in accord with the following statement by M'Neile: For *πνεῦμα* Luke has *ἀκτῶν* which is probably more genuine, for Luke would hardly have avoided *πνεῦμα* which occurs so frequently in his writings, and on the other hand Matthew seems to use *πνεῦμα* to prepare for the thought of verse 31ff."¹

"The Spirit of the Lord is Upon Me."--Lk.11:18

Some have considered Matthew 12:18 as a statement or teaching of Jesus but the line, "I will put my Spirit upon him" is just a part of Isa. 42:1-4 which Matthew has introduced because of his fondness for showing how prophecy was fulfilled.²

At Nazareth Jesus is reported to have read from the Scripture,

"The Spirit of the Lord is upon me,
Because he has anointed me to preach good tidings
to the poor." ³

This statement does not have a parallel but it can easily be trusted. Here Jesus may have been giving expression to his belief in a Messianic claim but it is not at all necessary. In accord with current belief, the Spirit of the Lord was supposed to accompany those doing good works. He was devoting his life to the bringing in of

1. M'Neile, A. H.: op. cit., p.176

2. Plummer, A.: Commentary on St. Mt., p.175

3. Lk. 4:18

the kingdom and it is therefore in accord with what we would expect, to have him claim that the Spirit is upon him. This Spirit is the Spirit of the Lord which we find so often in connection with great Old Testament characters and shows no advance upon the Jewish-Palestinian belief of the day. Jesus felt that God was with him in the work, or perhaps better stated, that he was doing the work of his Father and therefore the Spirit of the Father was with him.

"It is not Ye that Speak, but the Holy Spirit." Mk. 13:11

According to Wood, "for Christ's conception of the work of the Spirit, the most central Synoptic teaching is Mark 13:11; Luke 12:12; Matthew 10:20."¹ In Mark we read, "and when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit." Here Jesus appears as counselling his followers but E. F. Scott considers that there are several reasons for doubting the authenticity of the saying. (a) "It occurs in a chapter of Mark which may be considered in the main as a fragment of Jewish apocalypse. No doubt the Jewish elements are combined with genuine words of Jesus, but the chapter as a whole (13) lies under suspicion, and nothing contained in it can be accepted

1. Wood, I. F.: op. cit., p.130



without reserve. (b) The verse in question too evidently contemplates conditions which did not arise until a later time. Christians are thought of as undergoing trial before Gentile authorities, and are advised to make no formal speeches in their own defense. The early history of the church affords many instances of prisoners whose unpremeditated answers were more effective than laboured orations, and this simple and heartfelt eloquence was set down to the prompting of the Spirit. Jesus himself here seems to be credited with a sagacious counsel which the church had learned from later experience."¹ Montefiore affirms that these verses could have formed no part of Jesus' teaching.² Among the earlier students we find that Colani and Weizsacker considered the whole eschatological discourse as an apocalypse with its origin according to Colani in the later apostolic period and according to Weizsacker from a Jewish apocalypse.³ Weiss feels that here⁴ we have inserted a "prediction concerning the persecutions to be expected by the disciples that Jesus spoke at a much later period, of which in the nature of the case, there would not have been any thought when he sent them out during his lifetime."⁵ In this sentence, in urging against the position of the verse, he gives a good argument against the authenticity of it. In his "Life

1. The Spirit in the New Testament, p.73

2. Montefiore: op. cit., vol.ii., p.149

3. Zahn, Theodor; Introd. to the New Testament, vol.ii., p.588

4. Mt. 10:16ff

5. Weiss, B.: A Commentary on the New Testament, vol.1., p.81

Jesus" he contends that Mark 13 is badly mixed and that this passage does not belong with the other material.¹ This position enables a person to accept this passage as valid while refusing much of the rest of the chapter. On the side of those who consider the verse as reliable we find some like Easton saying, "Luke 12:11-12 is perfectly in Christ's manner,"² but a much larger number of biographers and commentators assume the genuineness without making any statements about it or defense of it, believing that it needs none. In conclusion we can say that there is grave doubt in regard to it but in spite of that let us examine its meaning in case Jesus may have made the statement.

Wendt expresses the opinion, "when the disciples were discouraged in prospect of such deadly persecutions, if they could, under the trying circumstances, so give testimony to the Messiah as was incumbent upon them; they could rely upon the Holy Ghost for support, and he could bear witness through them,"³ It would be a help "in case of their being called upon to give testimony to His Messiahship in the midst of deadly persecution."⁴ According to Wood the Spirit here is the "Old Testament Spirit of inspiration. True it is here promised by Jesus not for prophecy but for testimony, but Christian

1. Weiss, B.: Life of Christ, vol. III., p.262

2. Easton, B. S.: The Gospel According to St. Luke, p.199-200

3. Wendt, H. H.: The Teachings of Jesus, vol. 1., p.283

4. Ibid., p.252



testimony is the correlative of the Old Testament prophecy. The apocalyptic writer was but following the lead of this teaching of Christ when he wrote, 'The testimony of Jesus is the spirit of prophecy.' (Rev.19:10) The work of the Spirit is connected with the development of the Messianic kingdom, not with the safety of the individual disciple."¹ It is to advance Messianic knowledge and belief. Many students interpret this passage as meaning that the disciples are to have the guidance of the Spirit only for special needs and not for general assistance or continuous control, a special charismatic use analogous to occasional Old Testament inspiration or special manifestations of the early church. However, Wendt points out that this mention of the aid of the Spirit in special cases does not preclude help at all times.² Yet it is true that in the passage under discussion it is spoken of as "Divine reinforcement in the very crisis of need."³ The individual becomes the instrument of the Spirit.

The guidance which in this passage⁴ is attributed to the Spirit is in Luke 21:15 attributed to Christ himself. This overlapping or unification of the two "is quite in line with the early Christian thought which spoke of the Spirit as 'the Spirit of Christ'."⁵

1. op. cit., p.130-31

2. Wendt, H. H.: op. cit., vol. II., p.114

3. Denney; op. cit., p.734

4. Mk. 13:11

5. Wood, I. F.: op. cit., p.132

Sin Against the Holy Spirit.--Mt. 12:31-32

The passage here referred to is the one in which Jesus answered the charge that he worked his miracles by the power of Beelzebub. We have here the statement which has caused so much discussion and controversy in regard to the unpardonable sin against the Holy Spirit: "Every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the son of man it shall be forgiven him, but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world nor in that which is to come."¹ Rees interprets the meaning of the Holy Spirit as used in these verses as showing "most clearly that the Spirit was conceived as a person distinct from God, and that the doctrine of the Spirit in the Synoptic Gospels is thoroughly Jewish. The unforgiving element is unmistakably an element from Jewish theology. Unpardonable sins were familiar enough to the Levitical law. (Num. 15:30, 19:13, Lev. 17:9,10, 20:3,6,20)In the teachings of Jesus as set forth in the Synoptics there is, beyond the center of light illumined by his filial consciousness and his knowledge of the Father a penumbra of Jewish ideals, angelology, demonology, final judgment, and eternal punishment which has not been assimilated to his filial consciousness... There must be no limit to

1. Mt. 12:31-32

forgiveness in man (Mt. 18:21, 6:12-14) nor is there any limit in the Son of man (Mt. 12:32) nor in God (Mt. 11:13, 28:19, Lk. 19:10)" but "The Spirit remains at the Jewish standpoint and will not forgive the error or perversity that attributes its acts to Beelzebub. It is not yet assimilated to the doctrine of salvation which Jesus Christ evolved out of his own consciousness of the Father's boundless love and mercy."¹ Such a naive treatment as this fails utterly to reveal the fact about Jesus' view of the Holy Spirit. The Holy Spirit is not set in contrast with Jesus so that sin against Jesus is permissible but to sin against the Holy Spirit is unpardonable; "on the contrary, the Holy Spirit is blasphemed when malignant hearts harden themselves to say of Jesus, 'He has an unclean spirit'. The Divine power which works through Jesus with such intensity,...is in point of fact God's supreme and final appeal to man."² Resistance to this power may go to such a length that it affirms that this power is from the devil. "In principle, it is the everyday sin of finding bad motives for good actions, carried to its unpardonable height, it is the sin of confronting the Divine holy power which wrought so irresistibly and so intensely in Jesus, and saying anything..rather than acknowledge it for what it is."³ Bosworth says that

1. Rees, T.: op. cit., p.36-7

2. Denney: op. cit., p.733

3. Ibid.

Jesus "seems to have recognized within himself a certain power for which he felt an awesome reverence..This power he called the 'Holy Spirit'. Men might speak of all kinds of venomous words against anyone else, including himself, according to the compiler of Q, and still be freely forgiven by God's grace, but to speak such words against the power through whose activity within him God answered his prayer for the demoniacs, involved an unspeakable peril."¹ Wendt similarly writes that Jesus "felt himself the possessor of the Holy Spirit..when he attacked and subdued with superior power the maleficent work of the demons," to ascribe his work to the devil was a sin against the Holy Spirit of God working in him.² Scott, going underneath the terms, finds the meaning to be that: man who calls evil good and vilifies a work manifestly from God has no hope, for, with such a perversion of moral instincts, the faculty by which he might be drawn to repentance has been atrophied.³ We must seek forgiveness before we can find it. It is true that the passage is obscure in the meaning to be placed on the Holy Spirit but the saying is significant as marking "Christ's conception of the transcendent importance of the Spirit's work."⁴ Christ considers it as active in him and worthy of the greatest respect.

1. Bosworth, E. I.: op. cit., p.86-7

2. Wendt, H. H.: op. cit., vol. II., 128-9

3. Scott, E. F.: p.75

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In conclusion of the discussion of this passage we may say that "whatever may have been the precise words in which Jesus expressed himself, he declared that the power behind his miracles is that of the Spirit."¹ This passage would appear to be the only important incontestable reference we have in regard to words of Jesus about his life with the Holy Spirit.

The Baptismal Formula.--Mt. 28:19

The one remaining passage in which Jesus is reported to have made direct reference to the Holy Spirit is the much discussed baptismal formula: "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."² The first question which arises in connection with this verse is, Is this verse as we have it in our Bibles part of the genuine text of Matthew?" It has been argued by Conybeare and Lake that we have here a very early interpolation. Plummer after reviewing the work of many men upon the question, and giving valuable references for study, concludes with this statement; "The evidence for its genuineness is overwhelming."³ This thought is shared by Gore,⁴ Thomas,⁵ and others. "But it is possible that,

1. Scott, E. F.: . op. cit., p.76

2. Mt. 28:19

3. Plummer, A.: Comm. on St. Mt., p.431-2

4. Gore, Charles: op. cit., p.53

5. Thomas, H. H. G.: op. cit., p.55

although the Evangelist wrote these words yet they do not represent anything that our Lord actually uttered; he may be putting into Christ's mouth the baptismal formula with which he was familiar, and which he was sure must have Christ's authority.¹ In the minds of many doubt is immediately thrown upon this statement because it is placed in the post-resurrection period. Gore suspects that if Jesus had made such an emphatic statement that the early teachings in Jerusalem would have been somewhat different from what we find.² We have those who like Thomas contend that "the balance is overwhelming on the side of those who accept it",³ and Hort who states, "How such an idea could arise in the mind of any apostle without sanction from a Word of the Lord it is difficult to imagine: and this consideration is a sufficient answer to the doubts which have been raised whether Matthew 28:19 may not have been added or recast by a later generation."⁴ Plummer feels that there is so much Trinitarian doctrine in the New Testament which can hardly be explained, except upon the hypothesis that Christ himself had said something of the kind."⁵ On the other hand Hoyle in the Encyclopaedia of Religion and Ethics says, "The words can hardly come from our Lord."⁶ Wood ably presents the case against this verse. The fact that this formula appears nowhere else in the New Testament creates a probability against it,

1. Plummer, A.: Comm. on St. Mt., p.432

2. Gore, Charles: Op. cit., p.53

3. Thomas, H. H. G.: op. cit., p.55

4. Plummer, A.: Comm. on St. Matthew, p.432

5. Vol. XI, p.793

although not a conclusive objection. Incidental references in the New Testament to baptism do not demand the formula. At the same time the slight reference to baptism in the activity of Christ, the fact that Christ so filled the content of the religion of the early church, coupled with the use of Christ's name only in all references to baptism make it probable that the trinitarian formula does not come from Christ." The study of the use of the Spirit furnishes a better ground here than does historical criticism. "What could baptism 'into the name of the Spirit' have meant in the mouth of Jesus, judging by his use of the term elsewhere in the Synoptics? What but baptism into the occasional possession of a divine power in times of great need, when ordinary human abilities do not suffice to advance the Messianic purposes of God? One may well question whether Christ would have put a term with this meaning by the side of God and the Messiah in a solemn formula of baptism. If on the other hand, we could suppose it to have been in some sort a synonym for the power or 'name' of God--a meaning sanctioned by neither the teachings of Jesus nor the remains of Jewish contemporary literature--it would still be difficult to account for the use of synonyms in this way."¹ Although we cannot account for this use of the term 'the Spirit' in the words of Jesus or Palistinian-Jewish writings, it is easily explained from the standpoint of the early church. When Christianity passed to Gentile

1. Wood, I. F.: op. cit., p.133-4

soil the Spirit as the basis of the new life, as the divine guiding power in the Christian community came to be an essential part of Christian belief and experience no less divine than God the Father or Christ. It is not surprising then that this should be in the baptismal formula. To find its value we need to go, not to the teachings of Jesus, but to those of the early church. "For these reasons, as well as for those which historical criticism presents, one is compelled to withdraw the formula in Matthew 28:19 from the genuine words of Jesus."¹ Although we cannot be absolutely positive we see that there is great doubt in regard to this verse.

If we should take this verse apart from any of the other teachings of Jesus and consider it to be an accurate statement we would have here a suggestion of the divinity of the Holy Spirit, the personalization of it, and a distinction within the life of God, upon which later theology grounded its doctrine of the Trinity."² However, as Denney states, no matter how the Trinitarian formula is explained it "throws no light on the Spirit as an experience in the life of Jesus."³

"Tarry Ye until Ye be Clothed with Power from on High."--Lk.24:48

As I stated at the beginning of this section dealing with the reported words of Jesus, there is one statement which,

1. Ibid., p.135

2. E. R. E., Vol. XI., p.792

3. Denney: op. cit., p.735

although the words "Holy Spirit" are not used in it, yet has claimed considerable attention from some writers in connection with a discussion of the Holy Spirit. In Luke 24:48 we read, "And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." The fundamental idea to be associated with the Spirit is that of Divine power¹ and many people think of the Holy Spirit when reading this verse. Gore quite vehemently presents the argument for this point: the Gospels tell "little about any preparation given by Christ to his disciples for the reception of the great gift. St. Luke however in the beginning of Acts represents our Lord as referring to teaching about the Holy Spirit which he had given to them; wait, says he, for the promise of the Father which 'ye heard from me; for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.'² This interprets the saying recorded at the end of Luke's gospel, 'Behold I send forth the promise of my Father upon you, but tarry ye in the city till ye be clothed with power from on high.'³ This 'promise of the Father', this gift of 'power from on high'--is the Holy Spirit. We cannot but think of the words ascribed to our Lord in the fourth gospel, 'The helper, even the Holy Spirit whom the Father will send in my name.'⁴ It is

1. Denney: Op. cit., p.735

2. Acts 1:4-5

3. Lk. 24:49

4. John 14:26

I think, very difficult to think that our Lord did not give his disciples some such preparatory teaching about the gift of the Holy Spirit as is conveyed in his last discourse before his passion according to St. John.

And the teaching of these discourses is at once so original, so profound, so singularly well adapted to the situation of the movement that it is not an imaginary construction by the evangelist, but a real memory. The Holy Spirit really brought to his remembrance all that Jesus said to them."¹ Yes, it would be hard for a man like Gore to imagine that there was much development in the thought of the early Christians outside of what came directly from Jesus. He is greatly interested in apostolic succession and developes minute points and tendencies in order to trace customs and ideas back to Jesus. In a review in the Methodist Review of his book, "The Holy Spirit and the Church", we find the suggestion that Gore has rather "too much emphasis upon the ecclesiastical and sacramental side of the subject."²

It is true that we must be on our guard against supposing that rareness of mention in other writers necessarily implies ignorance or disparagement,"³ but it does give us an inclination in that direction when dealing with a subject as important as the Holy Spirit. As with the baptismal formula, we are immediately suspicious of the statement in discussion because of its post-resurrection position. Its apparent use as a connection link between the life of Christ

1. Gore, Charles: op. cit., p.111

2. May 1924, p.509 (Last page of issue)

3. Gore, Charles: p.118

and that of the early church is far from assuring us that Jesus actually used these words. The majority of those writers dealing with the Synoptic teachings on the Spirit practically ignore this verse in drawing their conclusions and I see no good reason for including it here.

The Holy Spirit as a Person.

There are those who find the personification of the Holy Spirit in the Synoptic teachings of Jesus. Rees contends that in these teachings, "The process of personification and hypostatisation is complete. It (the Holy Spirit) is no longer a personified attribute or activity, but a being who lives, acts, feels and communes with men in its own right."¹ However such an idea does not seem to be the most prevalent. More scholars would agree with More when he states, "I think an unprejudiced student of the New Testament must arrive at this conclusion, that to Jesus himself the Holy Spirit was not a person distinct from the person of the Father."² At least in our study of these eight passages we have found nothing to make us think to the contrary of More's contention.

Summary of the Teachings of Jesus in Regard to the Holy Spirit.

According to Scott, "From this survey of the relevant passages it may confidently be inferred that the Spirit was not a primary conception with Jesus. We find him using

1. Rees, T.: op. cit., p.36

2. More, Paul Elmer: Christ the Word, p.117

it, first, in deference to the current belief that scripture was written under a direct inspiration, and secondly, in connection with his miracles, which he ascribed, in accordance with Old Testament ideas, to a power from above. There is no indication that he thought of his teaching, or his relation to God, or the new life which he offered to men, in the terms of the Spirit."¹

Oscar L. Joseph contends that, "Dr. Scott is not satisfactory in his argument that the Spirit is not a primary conception of Jesus,"² but he substantiates his criticism by no more than a reference to Matthew 11:25ff and John, and these are not pertinent to the Synoptic disclosure.

Wood's opinion is that, "The teaching of Jesus emphasizes certain elements but strangely enough, adds nothing that is essentially new, and is far less important for the generic study of the doctrine than one would naturally expect in the case of an element of Christian theology which has held so important a position in the structure of the present system.. Summarizing the teachings of Christ in the Synoptics: The Spirit is the manifest revelation of God, present in the work of the Messiah and guiding his action. It will also furnish needed divine power to members of the Messianic kingdom when Christ is absent and their own powers no longer suffice. It is not a new life or the basis of a new life, but a special gift, super-added to the ordinary life.. There is here no hint of the peculiar Pauline development. The whole conception is in line with

1. Scott, E. F.: op. cit., p.77

2. Methodist Review, May, 1924, p.504

that of the early Jewish apostolic church."¹ This statement places more emphasis upon the Messianic element in the teachings of Jesus than our study of his recorded teachings in regard to the Holy Spirit has justified, and it makes much of the passage which promises that the Spirit will speak through them in cases of need, although we have seen that there is much doubt in regard to it, as an actual statement by Jesus.

From our study it appears that the teachings of Jesus in regard to the Holy Spirit as we can find them in the Synoptic Gospels have a very minor place. Those passages which might possibly reveal an advance in thought about the Spirit are of doubtful origin. Jesus accepted the current belief that the Scripture was written under the inspiration of the Spirit and believed that the Spirit of God was manifested in his work. It fell to the lot of later thought to deal with the idea of the Holy Spirit.

1. Wood, I. F., op. cit., p.120,136

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2. The second part of the document outlines the specific procedures for recording transactions. It details the steps involved in the accounting cycle, from identifying the transaction to posting it to the appropriate ledger account.

3. The third part of the document discusses the role of the auditor in verifying the accuracy of the records. It describes the various techniques used by auditors to test the reliability of the accounting system and to ensure that the financial statements are true and fair.

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V. Reasons for the Minor Mention which the Holy Spirit has in the Teachings of Jesus in the Synoptics.

Some writers have assumed that although the Holy Spirit appears so seldom in his recorded words in the Synoptic Gospels yet he dwelt upon it frequently in his more intimate conversations with his disciples. The writer of the Gospel of John goes on this idea in his account of the discourses at the Last Supper. But if the idea of the Spirit was thus primary how can we explain the fact that the Synoptics have overlooked it? In answer to this question we might ask several others: What was the purpose of writing the Gospels of Matthew, Mark, and Luke? To show how Jesus' influence would continue to be exerted upon the world? or to present his life and teachings? But these do not give us any help. The whole idea of the Synoptic writers of the life of Jesus is molded " by the belief that he was supremely endowed with the Spirit, and if sayings of his own had supported this view they would certainly have put them on record. Jesus had proclaimed his message apart from that doctrine of the Spirit which became inseparable from it in the later age."¹

Intimate relation of Jesus and God made no Place for the Spirit.

The silence of Jeremiah in regard to the Holy Spirit can be accounted for to a considerable extent by the fact that during his life the Holy Spirit was associated with the baser forms of religious excitement. Therefore he was deliberately

1. Scott, E. F.: op. cit., P.78

THE HISTORY OF THE
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silent upon the subject. However we cannot attribute the silence of Jesus to a deliberate motive of the same nature for by the prophets and psalmists the idea of the Holy Spirit had been related to lofty teachings. That he had no distaste for it is evident from the one passage, almost certainly authentic, in which he used it so memorably.

His silence may be due to the habits of religious thought and language which he shared with his own age, and in it the Spirit had largely fallen into the background.¹ However it cannot mean that he placed little value upon the idea which the term represented. The intimate relation between God and man which this term denotes in the best Hebrew literature was just what Christ wanted to develop. "It may very probably have been his clear realization of this relation that led to the rare use of the term "Spirit of God" to express it. Christ taught a perfect harmony with God. He himself stood in such a relation. He desired it for his followers. He would have his disciples brought into direct and immediate connection with God himself. Even so thin a veil as the idea of the Holy Spirit might tend to obscure the relation."² His references to the Spirit as the source of Hebrew inspiration³ and the one to the Spirit as being active in his work⁴ are such that they could not obscure the fact of an immediate relationship to God.

Jesus stands out above all religious leaders in the intimate and unique communion which he had with God.

1. Ibid., p.78

2. Wood, I. F.: op. cit., p.136-7

3. Mk. 12:36

4. Mt. 12:31f

So close was this relationship that Jesus disclosed to us as never before or since, a God of love, a God who is our Father and with whom we should talk as naturally as we do with our earthly father. He does not show us a God so high and lifted up that we need another being to intervene in order to make his will known in the world. Jesus was directly acquainted with the Father. His sense of fellowship with God was not occasional but a habitual mood and he expected that we should know the Father in the same way.

Jesus "The Portrait of the Spirit."

It is significant that in no case either in the Synoptics or elsewhere in the New Testament is Jesus represented as speaking of the Spirit as acting upon his followers while he is present with them. "He would keep the thought of the disciples fixed upon himself as the revelation of the Father. It is only when his thoughts recur to the gloomy future that he appeals, in either the Johannean or Synoptic tradition, to the Jewish thought of the Spirit as an element of comfort to the 'orphaned' disciples.. Really his disciples had what was better than the Spirit; they had Christ himself.. Certainly Christ's teachings resulted in the consciousness of the presence of not only the Spirit, but of Christ himself, active and energizing in the Christian Church. One queries if ~~t~~his may not be due, at least in part, to Christ's sparing use of the Spirit and his great emphasis on the direct and immediate relation of the believer to

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himself and to the Father."¹

It is all very well to study the Synoptic Gospels in an endeavor to find out what the people of Jesus' time thought about the Holy Spirit, to discover the beliefs of the writers, and to determine what Jesus actually taught about the Holy Spirit, but when we have finished we still have to answer the question, What is the meaning of these teachings in regard to the Holy Spirit? What was the effect of them upon their lives and what will or can be the effect of them upon our lives? "It takes nothing less than the life of Jesus from the beginning to end, to show us what the Spirit means. If the last Evangelist tells us that the Spirit interprets Jesus, the inference from the first is that Jesus also interprets the Spirit, and that only through him can we know what it means."²

Streeter in the introduction to a chapter on "Christ the Constructive Revolutionary" has a very stimulating section entitled, "Christ the Portrait of the Spirit." "The idea of Christ as 'the portrait of the invisible God' is central to the New Testament. It is indeed the climax of man's philosophy of God."³ It is true that "no man hath beheld God at any time"⁴ but from Jesus we have obtained the richest experience of which man has so far been capable.

1. Wood, I. F.: op. cit., p.138

2. Denney: op. cit., p.734

3. Streeter, B. H.: and Others: The Spirit, p.345

4. I John 4:12

"He that hath seen me has seen the Father."¹ "If so it must be no less true to say, 'He that hath seen me has seen the Holy Ghost.'..The average Christian does not in the first place think of Christ as the 'portrait of the Father', still less often does he think of him as the portrait of the Spirit also. Yet if the fundamental question of religion is, What is God like? and if we are right in affirming that he is like Christ, then we must face all the implications of the statement, and we must apply it to our conception, not only of the transcendent divine which traditional theology has styled 'the Father', but the Immanent Divine who has been named the Holy Ghost."²

Streeter feels that to work out the full implications of the idea of Christ as the portrait of the Spirit would require several volumes. He tries to find out what the attitude of the historic Jesus was toward the religious ideals and institutions of his time. So sure is he that the attitude of Jesus was as the attitude of the Spirit now is, that when he has found the attitude of Jesus he feels that he will have the answer to the question, "What saith the Spirit unto the churches--now?"³ As Dr. Leslie states, the "question, 'What saith the Spirit unto the Churches?' will drive us back in ever fresh retreat for illumination and discovery upon the mind of

1. John 14:9

2. Streeter, B. H.: op. cit., p.346

3. Ibid., p.346-7

Christ...Dean Inge has well said in his *Confessio Fidei*:
 'The voice of God within us speaks in the tones of Jesus
 of Nazareth'." ¹

The relation of the Holy Spirit to the Spirit of Jesus is very intimate. Although we can not be sure as to the authenticity of the words of Jesus as reported in the Gospel of John we can receive some help along this line. Here Jesus speaks of sending as it were his second self, "another advocate or helper (*παράκλητος*), distinct from himself who is to be taken away - yet not *ἕτερος* , another of a different order from himself, but *ἑὸς* , one of the same order. But in this very passage he seems to identify himself, his own self, with ~~that~~ other Advocate whom he is to send in his stead. 'I will not leave you comfortless, I will come to you.' (John 14:25) Here it seems clear that the Holy Spirit, the Spirit of truth, the Comforter, is identical with his own spirit." It was expedient for Jesus to die for his spirit would then become unlimited in its scope. What the disciples had known would become available for all. "In other words, the Holy Spirit is none other than the Spirit of Jesus lifted out of time and place limitations into the eternal and universal." ¹ Paul so interprets the Spirit when he says, "The Lord is the Spirit, but where the Spirit of the Lord is, there is liberty." ²

1. Leslie, Elmer A.: *Methodist Review*, May, 1924., p.348,85-9
 2. II Cor. 3:17



The Spirit of the Lord, and the Lord is the Spirit, are the same but to say that 'the Spirit is the Lord' means more than 'the Lord is the Spirit'. "For the Lord is but the Jesus of the gospels lifted into the place of mastery over men's lives."¹

There was not the Occasion for the Discussion of the Holy Spirit that there was in the Early Church.

I have done considerable reading in regard to the Holy Spirit as it is presented in the book of Acts and in the writings of Paul. It is in them that the Holy Spirit is given a complete treatment as a great factor in the life of the early Christians. Paul gives us the most complete treatment of thought in regard to the Holy Spirit. When I first studied this subject I accepted without qualifications the statement by Scott that, "It was reserved to Paul to conceive of the Christian life as governed in its whole extent by the Spirit."² However Dr. Lowstuter has stimulated my thought a great deal in regard to this statement by asking whether it would not be much more accurate to say that the church was governed in its whole extent "in the Holy Spirit" rather than "by the Holy Spirit." The logic of this suggestion continues to grow upon me with continued reflection. Jesus was a living presence for the early church, a vital factor in their religious experience. How could ~~we~~^{they} experience and understand a person who was not with them in a physical form? It was only in a spiritual way. Paul wrote to the Corinthians telling them

1. Leslie, Elmer A.: Meth. Review, May, 1924, p.348

2. Scott, E. F.: op. cit., p.91



that God revealed his truths "through the Spirit." (I Cor.2:10)

It is natural to speak of the revelation of spiritual things by saying that they are revealed in a spiritual way, "in the Spirit", "in the Spirit of God", or "in the Holy Spirit".

During his life with the disciples Jesus himself directed them toward a more complete knowledge of the Father. He taught them about a new spiritual life, "expressed as coming into the kingdom; as a life with new aims and purposes; as the life of faith, its ethical aim righteousness, its inspiration, trust; as the gift of God, its connection being with God directly", (Wood: op. cit., p.136) but by spiritual means.

After the death of Jesus we would expect an increased emphasis upon the spiritual side for in that way he could continue to be active. Let us examine some of the comments of various modern writers in regard to the Holy Spirit as shown in the book of Acts and the letters of Paul.

At Pentecost it ushered in a new divine economy which continues unto this hour in the evangelizing church, "it makes possible a fellowship, a community of Spirit issuing in the community of life."¹ The Holy Spirit is the author of a spirit of "at-home-ness in the universe", it exerts a dynamic influence upon life, and is the way to power.² The Spirit is the agent of spiritual awakening. Personal offices such as speaking, praying, teaching, guiding, searching, and grieving are given to it. It is a living presence, a source of power, and a giver of peace.³

1. Scott, C. A.: In Book "The Spirit" by Streeter and other, p.132

2. Leslie: op. cit., p.346,351

3. Edwards, L. M.: What is Left of the Apostle's Creed?, p.71-73

It becomes the object of faith, obedience, and worship; the subject of benediction, and the possessor of Divine attributes.¹ The Holy Spirit convicts of sin, righteousness, and judgment, and satisfies "the desire of our lives by leading us into all the truth."² With a little reflection it becomes apparent that it was not a necessary or desirable part of the thought of Jesus to consider the Holy Spirit in these regards, nor was it a part of his instruction to them. He performed many of these functions for the disciples, and the need of the others was eliminated by the reality of the presence of God with him, and by his belief that his followers should attain to this companionship with God.

1. Mowbray, A. S.: A Symposium, M. Review, May 1924, p.335f
 2. McGowan, B. I.: Ibid., p.366

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V. SUMMARY.

At several places in this paper I have summarized the previous thought but now we shall examine the paper as a unit. In order to understand the teachings found in the Synoptic Gospels in regard to the Holy Spirit we have gone back to the Old Testament and the inter-testamental literature and found that up to the time of Jesus the Spirit of God symbolized the power of God in action in the world. It manifested itself especially in the deeds of great men and in the utterances and works of the prophets. It was not abiding and after the exile thought in regard to the Spirit turned more and more toward either the past or the future. With the coming of the Messiah they expected a great outpouring of the Holy Spirit and its continued abiding presence with the Messiah.

The Synoptic writers bring to us such a narrative as we would expect. They tell us that the parents of John shared in the inspiration of the Spirit which accompanied him. Jesus was conceived by the Holy Spirit and there was an outburst of prophecy at his birth. Matthew and Luke seem to assume that the Holy Spirit was with Jesus through his entire life. Mark tells us that Jesus received the Holy Spirit at his baptism and Matthew and Luke incorporate his statement, probably considering it as an act of Divine recognition. Luke gives the Holy Spirit the most prominent place and more than the others is influenced by the thought of the early church in regard to the Holy Spirit. Each

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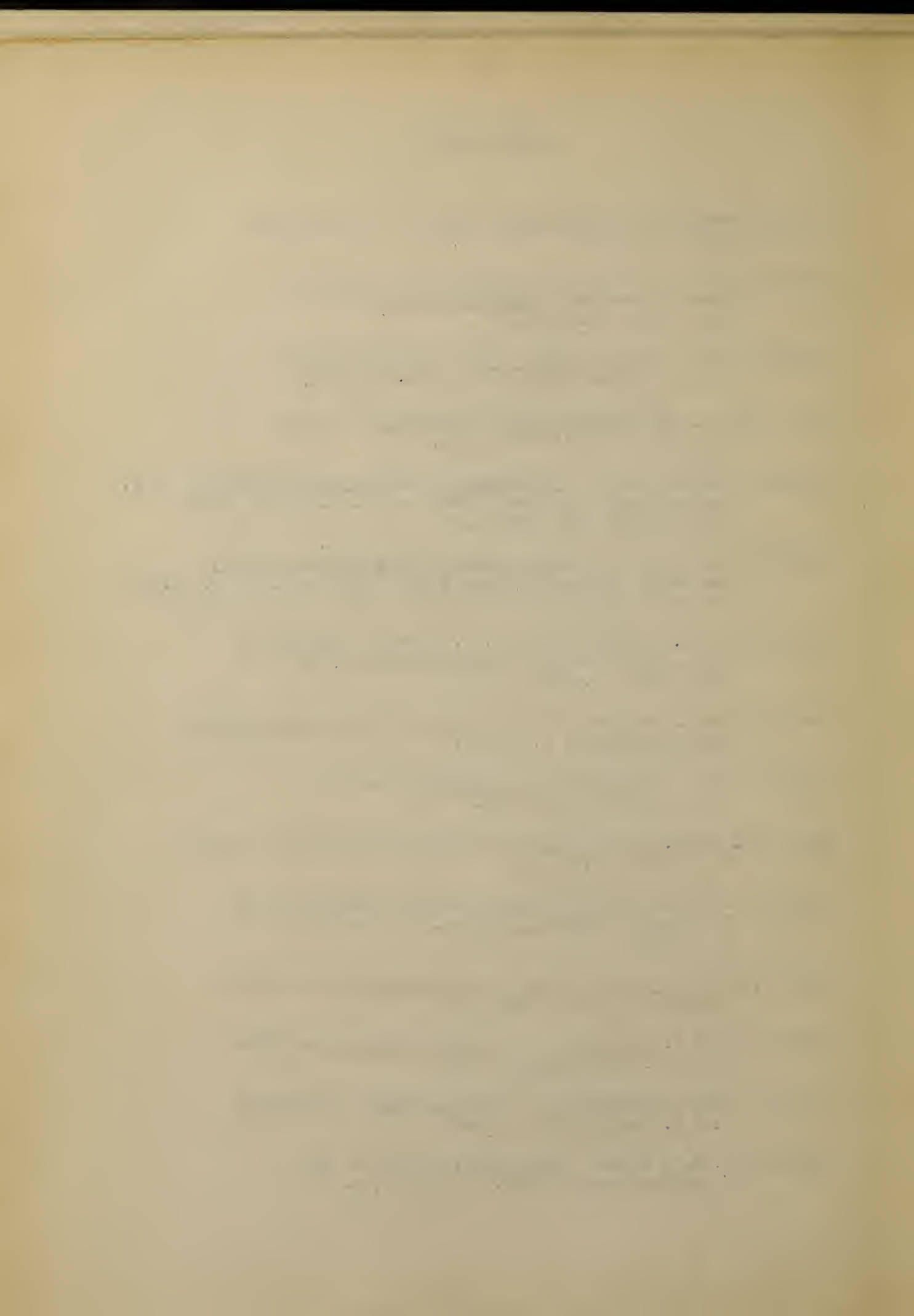
writer considers that the Holy Spirit was the source of Jesus' miraculous control over evil spirits and they state that Jesus promised that in times of great need the Spirit would aid his disciples in the advancement of the Messianic kingdom. The place given to the Holy Spirit by the Synoptic writers was due to: (1) the belief that Jesus promised the Holy Spirit and therefore must have possessed it, (2) that Jesus being greater than the prophets must have been more fully inspired by the Spirit, (3) that Jesus was the Messiah and therefore was constantly under the direction of the Spirit, (4) the speculations of the early church, and in the fifth place one is tempted to say: the specific instruction of Jesus along this line of thought. However after a careful study of the teachings of Jesus in regard to the Holy Spirit as they are reported in the Synoptic Gospels we find little that he said, on the subject. Jesus thought of the Spirit as the source of inspiration for the writers of the Scripture. He felt that the Spirit of God was manifested in his own life and works, that the Spirit of God was upon him. We do not find that he considered the Spirit of God as a distinct person but as the power of God. Neither the baptismal formula nor the promise of the Holy Spirit to the disciples either in the time of need or as a gift from the Father after the crucifixion seem to bear the tests of criticism. From this study it was concluded that Jesus had very little to say about the Holy Spirit.

There are at least three reasons why the teachings of Jesus in regard to the Holy Spirit are so scanty. (1) So intimate was the relationship of Jesus with God that there was no place for the Spirit. He continually emphasized the presence of the Father as the source of religious aid and development and desired that we might have the same intimate knowledge of the Father as he possessed. (2) It was not necessary to think of the immanent God as the Holy Spirit for Jesus himself was "the portrait of the Spirit". If we today are to know the meaning of the Holy Spirit we ~~must~~ go back to the life of Jesus. The Holy Spirit of Paul, in which the Christian lives, is the Spirit of Jesus "lifted out of time and place limitations into the eternal."¹ (3) There was not the occasion during the life of Jesus for the discussion of the Holy Spirit that there was in the early church. Jesus performed many of these functions which the church later attributed to the Holy Spirit, directing the lives of his followers to the knowledge of God and inspiring them to press on toward the life the Father desires for us.

1. Leslie: op. cit., p.349

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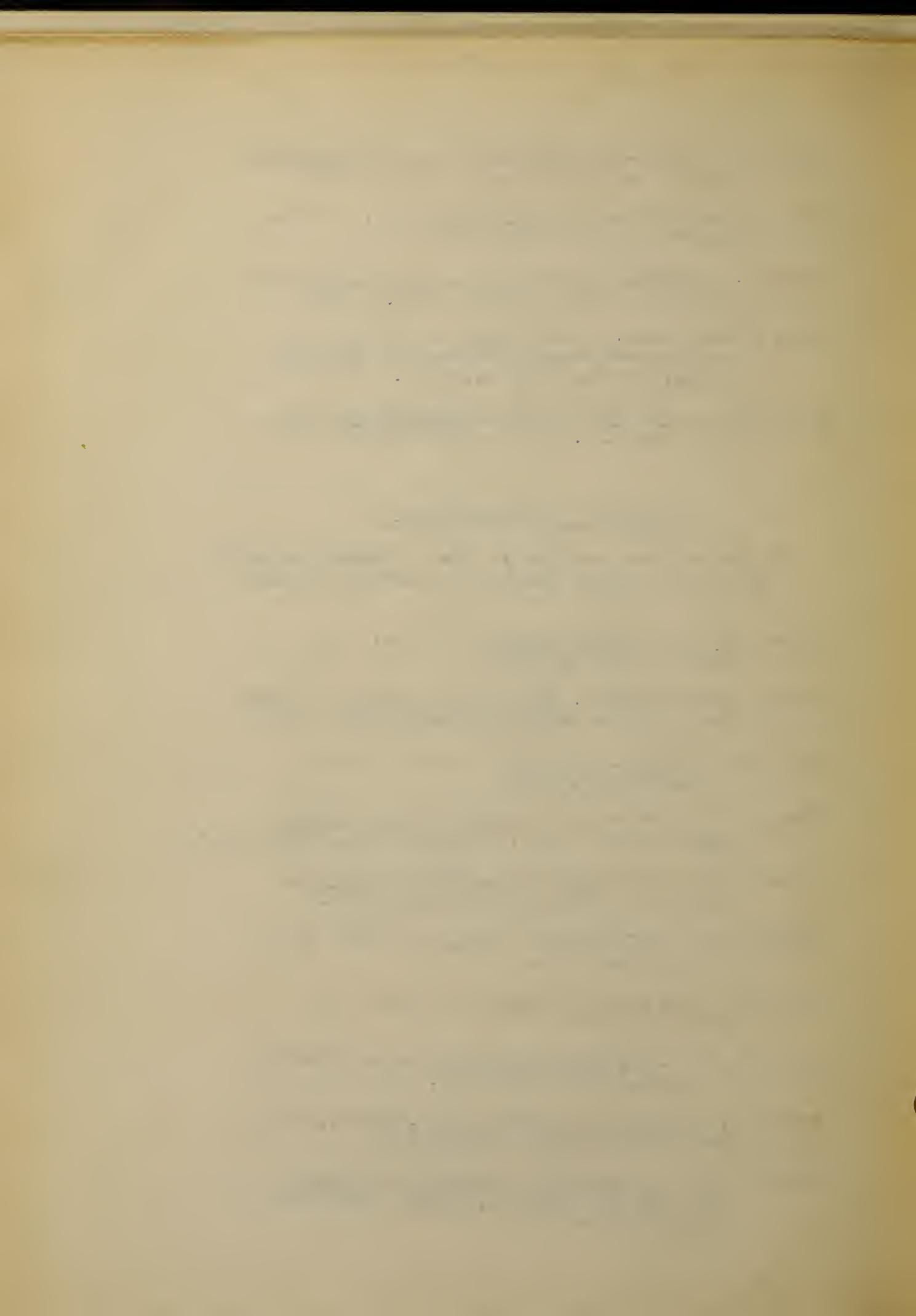


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